

SIDE #1

K- Lets not compliment ourselves about the success of this project and the exhibiton. Instead we should be critical to its results, and try understand and to discuss the issues between art and politic surrounding the unification and separation of Korea.

U-

TAPE SIDE #3

U- Poeple are fighting for those two(). Internal and external forces, same as TDng Hak Revolution

K-So are we fighting internally the Fuedalism, which you say is still strong in Korea?

U-It is still strong(Feudalism). You went to Korea few weeks ago, and didn't you feel such system?

K-I don't know

M-What is Fuedal? Is it Gong Gan Ju I?

U-Yes

M-What do you feel from Kim Yong Tae?

K-I don't know what was his inside motivation to act hostile towards me and the project DMZ. Why would his action be considered as feudal? Does he have a power structure to protect.

U- Of Course, His reputation, position, clarity of his knowledge are to be expressed and protected. This is an intellectual form of feudal system.

K- Did he feel that he was threatened by me? Did I some ways acted aggressive toward his structure of power?

U-Its kind of natural fighting. If you and I were fighting against each other, and your weapon was a gun, than I must have a gun. If you had a knife, I must have a knife. So in order destory a system, we have to use the same weapon. So in order to destroy feudal system, we have to use fuedal weapon. In order to destroy western system, we have to use western weapon. This is the dilemma for our identity. As we use western weapon, we are acquiring its motives, and thus becoming what we are against.

K- So this is bad?

U- Its bad and good. It has two face. Its morally bad, but tactically we have no choice.

K- Another words, to get something we need, we have to lose what we have. It is an exchange.

U- This cultural movement in Korea is very complex.

K-It may be the most interesting movement in the world today.

U-It is. Because they have to fight inside and outside, and this is the reason why the Tong Hak Revolution has failed due to facing two enemies at once.

K-Will this happen again

U-No. I think many people have changed their tactics, because their understanding of the history of past attempts.

K-How has the lesson from history effected the current movement.

U-Yes. Important change in current movement is to fight internally first before they engage with the outside.

K-Was Tong Hak Revolution a military uprising?

U-Yes. Tong Hak Revolution had an army of 200,000 strong.

M-Without any military drills. Thats why they lost. They were defeated by Japanese army with machine guns in matters of seconds. They collapsed in numerous numbers, these so called soldiers who fought with farm equipments. They had Bu Juk, believing that they would not die. It didn't work. Their knowldege and education were very limited. They were illiterate and unaware of modern world of technology. They were just farmers or slaves. They didn't understand about machine guns. It was very low-class revolution.

U- that why they lost. We are aware of our history, and why Tong Hak lost. Therefore we are using the same weapon the system has, which are western and feudal.

K-So it is now demonstration instead of revolution(military)

U-Yes we are influenced by western system and tactics.

K- is the movement using mass media to their cause?

U- They do not have media system.

K- I understand the movement itself does not have media system, but the system itself has the media. Does the activities such as the demonstration is public event, and ultimately it would draw the attention of the media. If people die it would get on the paper. If people burn themselves it would be covered by press.

U- In effect yes. But they don't just demonstrate to get media

attentions.

K- But this would be part of leaders thinking to get the attention of the media.

U- Of course. But there is two kinds of energy in the liberal factions in Korea. The dogmatic fundamentalist do not want to use western weapon or system.
(Tape Counter 240)

SIDE #4

(Tape Counter 142)

K-Is the Ming Joon Art Movement only addressing artists.

M- No. Its not only for artists. Its more open.

K- Is the Ming Joon Art Movement, or shall I say Ming Joon Cultural Movement, is a defiance by radical students and workers?

U- No. By conservative artists, intellectual artists

K- So the artists who are distant and separated from the real action, such as political demonstrations.

U- They translate Korean reality, but distant from the real activities.

K- So will the real issue and movement is not cultural, but political?

U- Oh it has both sides. I don't want to say its one but not the other. But any way I am worried about the 90's.

K- I guess there is always a distance between art and politic, and I am curious what that is and how far apart they are, and finally why? During the Russian revolution, when the art was an official member of political transformation, was the objective of the artists involved were to change the art and to change the political system or both? What was the relationship between the art and politic? Is the current Korean situation comparable to the Russian Revolution or even the French Revolution, and will the history of western revolution be helpful to the Koreans who believe that they must use western weapons to fight western system?

What position do you belong?

There are younger generation rising, who are rational and thinking about new tactics and ideology.

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K- Now its not clear what is happening, in a quiet state. It is very difficult to establish an ideology for a movement that is not

based on today but on the future, which you are not sure what will be. This is the advantage that the conservatives has over radicals, as they wait until things develop into their favor and jump in.

90's may produce more rational works from cultural movement

U- Mr Shim(?) say that we cannot be 'hot' anymore. We must stay cool.

Movement in relative actions.

Movement in the 80's were of symbolic gesture.

Period of intellectual dynamics rather than active dynamics.

Movement in different stages. The Ming Joong and the 80's are no longer valid and effective.

Selective and rational criticism toward western culture, and objective views. They are critical to older generations who are reacting too subjectively.

Negotiation and compromises. More dependend on situations. With limited choices, actions are hard lined and little of compromises.

Nobody is majority now. There are 4 parties. They exist and survives together- a co-existence.

DMZ and Panmunjeom is non-korean issue. Its UN or between US and N. Korea. Therefore, the evacuation of US must preceed real negotiation between 2 Koreas can begin. Elimination of outer forces. USA is the negotiation partner not us.

Unification exhibition.

Unification

Need real representatives

Forcing the political members to act.

Newspapers(460)

Corporation(475)

Daughters of Capitals(490)